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naturally to the higher forms of religious experience. These cults begin, in Wundt's opinion, with the vegetation cults, their seasons of exhilaration and their effort to stimulate fertility by sympathetic magic. The discussion of prayer, passing from its earliest form of conjuration through petition, thanksgiving, praise, penitence, and of sacrifice from the original magical meal through the different forms of offerings—peace and sin offerings, votive and consecration gifts—and of sanctification ceremonies, is one of the best and clearest descriptions that can be found. Again, the description and analysis of redemption cults in the development of the universal religions are admirable. But the reader is aware of absence of recognition of the experience of community values, and the emotional life connected with these, as forming an essential part in the development of religion. When Wundt has once started the cult on its road of evolution from the original magic ceremony he loses the connection between it and the social life which it has mediated. The study of religion in this profounder sense, a study which is in the greatest need of psychology, is lost in the study of the cult and the god.

But with all its shortcomings the treatise leaves the reader with a sense of human development as more comprehensively and simply presented from the standpoint of psychology than from any other point of view.

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CHRISTIANITY IN HISTORY¹

The treatment of the entire course of church history as a whole has distinct advantages. By it the reader obtains a picture of the whole process of development. As the vast panorama enrolls before him he unconsciously makes comparisons and draws inductions. But unless the work is on a vast scale it can hardly be little more than a dry record of innumerable facts, detail piled on detail, or windy generalizations inspiring little confidence. The work before us escapes these defects to no small extent. It is in substance the picture of the Christian church in its long life, and yet it is far from being a mass of detail. It presupposes an acquaintance with the history of the church. In fact it would mean little, at least in many parts, to one who did not have the history of the church at his fingers' tips. It is a series of studies aiming to show the religious life of the church, to determine the spiritual forces that

¹ *Christianity in History. A Study in Religious Development.* By J. Vernon Bartlet and A. J. Carlyle. London: Macmillan, 1917. xx+613 pages. \$4.00.

molded it, the extent to which fundamental principles were carried to their legitimate conclusions or retarded and perverted by the exigencies of the church's life.

The authors of *Christianity in History* are favorably known to the theological world. Dr. Bartlet's work on the Apostolic Age introduced him to many American readers; and of Dr. Carlyle's work on political theory in the Middle Ages enough has appeared to make its completion eagerly awaited. The present book makes perhaps a wider appeal. It should be found useful by those who would study again the course of church history, or by the more advanced students of theology who would study the doctrinal teaching of the church in its broadest historical setting. Here is the greatest merit of the book. The doctrine of the church everywhere is presented as the outcome and culmination of the historical process. But that process is not treated as taking in a vacuum, or as the result of a dialectical evolution. It is the outcome of the rich and varied life of the church, in which piety, moral life, worship, all have their determining part, quite as much as has logic, perhaps a larger part. The great theological statements are traced to their roots in Christian experience and the contrasting theologies exhibited as the result of correspondingly contrasting types of religious life.

For the early church, to which somewhat more than half of the volume is devoted, the book is very suggestive. The passage in the Christological Controversies, for example, brief as it is, throws a flood of light on what commonly appears as an unedifying dispute. So far as actual theological learning goes, it cannot be said that there is much that is novel in the discussion, but all is well and convincingly stated. The treatment, however, becomes less convincing and more sketchy as the Middle Ages are approached. One is not by any means satisfied with the authors' excuse for the rapid pace for the later periods and the disproportionate treatment. It is well enough to show how the environment of Christianity in its first appearance and spread influenced its development. There remains a question which escapes the authors and should be answered in any discussion of Christianity in history: Why has Christianity in its historical form come to occupy in modern times a place in life quite different from that it held in the Middle Ages? The relations of Christianity to the political and social life of today are an even more fruitful topic of discussion than those relations in the second and third centuries. One cannot help wishing that the authors had done more to present Christianity as it is undergoing a process of transformation under the influence of modern economic and political ideas,

as it is being modified by the piety and religious feeling of the present. It is in this direction that the book fails to satisfy to anything like the degree to which it does in the early period.

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THE NATURE AND THE SANCTIONS OF MORALITY¹

Professor Everett has given us an admirable introduction to the study of ethics. His discussion is exceptionally well organized, his literary style is clear and graceful, his temper is scientific and sympathetic; and the resultant book is delightful and stimulating to the reader.

Ethics he defines as a "science of values in their relation to the conduct of life as a whole" (p. 7). Just why human beings place valuations on their experiences is a question to which no answer can be given other than to cite the fact of emotional and volitional activities inherent in life itself. The problem of ethics, then, is not to seek metaphysical explanations, but rather to interpret accurately the valuations which experience actually affirms.

The first portion of the book consists in a discussion of the important theories of ethics which have been set forth. Formalism, hedonism, and perfectionism are shown to be legitimate interpretations of aspects of experience. But none of them can stand as the sole explanation of morality. Loyalty to a cause, happiness as a consequence of action, and self-development are all real values. But when any one of them is abstracted from the total complex of life and made the sole criterion of morals, a distortion of values is sure to result.

The constructive portion of the book sets forth the important values which we find emphasized in the actual experience of men. Eight types of value are differentiated. The problem of ethics is to show how these values may be so understood in their mutual relations that the richest possible life may be achieved. Such tests as the following are suggested: "The less inclusive must always be subordinated to the more inclusive interest." "Values chiefly instrumental must be subordinated to those which are chiefly intrinsic." Permanent values are to be preferred to transient. Productive values (i. e., those which breed other values) are to be preferred to unproductive. Ethics is thus the critical study of the art of rational living.

¹ *Moral Values*. By Walter Goodnow Everett. New York: Henry Holt & Co., 1918. xiii+439 pages.